



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N13 March 31, 2024

EASTER SUNDAY

“More Beyond”

John 11:1-44

THIS WEEK'S CORE COMPETENCY

Hope

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

“We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf.”

Hebrews 6:19-20



What hope do we have in the face of death?

Jesus was known to do many miracles among the people he served. According to a “broad consensus” of scholarly historians, Josephus, the first century Jewish historian, wrote a summary of the life of Jesus as follows: *“Now there was about this time Jesus, a wise man. For he was a doer of startling deeds, a teacher of such men as receive the truth with pleasure. And he gained a following both among many Jews and many of Greek origin. And when Pilate, at the suggestion of the principal men amongst us, condemned him to the cross, those that loved him at the first did not forsake him. And the tribe of Christians, so named from him, are not extinct at this day”* (James Dunn, *Jesus Remembered*, 141). The Gospels record many of these “startling deeds” of Jesus. The Gospel of John claims that Jesus did so many miraculous deeds that they all could not be written down (John 20:30; 21:25). The many miracles or signs that John refers to are described in a number of passages (2:18-19, 23; 3:2; 6:2; 7:31; 9:16; 11:47; 12:37; 20:30-31).

Most students of John’s Gospel identify seven key miracles called “signs.” Some have actually called the first half of John (chapters 1-12) the “Book of Signs.” Most scholars list the following “signs” as the seven most prominent in the Gospel of John: 1. Water to Wine (2:1-11), 2. Healing the official’s son (4:46-54), 3. Healing the lame man (5:1-15), 4. Feeding the 5000 (6:5-13), 5. Jesus walking on the water (6:16-21), 6. Healing the man born blind (9:1-7), and 7. Raising Lazarus from the dead (11:1-44). John clearly states that these “signs” were “written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name” (John 20:31). These seven miracles all point to the power of Jesus and his divine ability to do what only God could do, thus promoting faith in him. Along with faith comes the infusion of “life” gained through faith in Jesus and his name. This life is described as “eternal life” in John 17 times. Faith in Jesus that produces life begins now and stretches beyond the grave into eternal life. Life now that transcends death is the essence of hope.

Each of the seven signs in John begins with a “hardship of life.” Whether it is a shortage, an illness, hunger, a storm or even death itself, Jesus demonstrated that he has power to address these difficulties in life. Jesus can help us overcome any difficulty with a miracle or with a means of making it through the difficulty. Jesus does not prevent difficulties in our lives. Instead he works through the difficulties to build our faith in him. Sometimes we may wonder if he will ever come through or we may think that we will never make it. But Jesus can be trusted to show himself worthy of trust and worship.

The seventh sign in the Gospel of John deals with the tragedy of death (11:1-44). This is the longest miracle story in John and is most unique in that much is said before the miracle, but very little is said after the miracle. This pattern of “much ado” before the miracle is mirrored in our lives. Like Martha and Mary and Jesus’ disciples, we spend much time focusing on our fears, emotions and “what ifs.” Jesus provided hope to those questioning him. This hope was grounded in the truth that Jesus is the source of life both now and after death. “Eternal life is conceived as a present and continuing possession (‘he who is alive and had faith in me will never die’), or as a recovery of life after death of the body and the end of the world (‘even if he dies will come to life’), the thing that matters is that life is the gift of Christ - and Christ’s gift to men, we know, is Himself (vi.51)” (C.H. Dodd, *The Interpretation of the Fourth Gospel*, 364). No matter the state of our life, we can have hope and can cope because of who Jesus is. We can trust in Jesus to get us through any challenge in life, even the most somber of challenges, death itself. We can face death because we believe in Jesus who can raise people from the dead and who himself conquered death and offers to us eternal life. If we live by our faith in Jesus we can never completely “die” because we will live eternally in a resurrected body with Jesus. If and when we die physically, we will live a new life for eternity with him. This is the hope of Jesus, our resurrection and life (John 11:25-26).

Read John 11:17-44 (Also review John 11:1-16)

17 On his arrival, Jesus found that Lazarus had already been in the tomb for four days. 18 Now Bethany was less than two miles from Jerusalem, 19 and many Jews had come to Martha and Mary to comfort them in the loss of their brother. 20 When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home. 21 "Lord," Martha said to Jesus, "if you had been here, my brother would not have died. 22 But I know that even now God will give you whatever you ask." 23 Jesus said to her, "Your brother will rise again."

24 Martha answered, "I know he will rise again in the resurrection at the last day." 25 Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; 26 and whoever lives by believing in me will never die. Do you believe this?" 27 "Yes, Lord," she replied, "I believe that you are the Messiah, the Son of God, who is to come into the world." 28 After she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you." 29 When Mary heard this, she got up quickly and went to him. 30 Now Jesus had not yet entered the village, but was still at the place where Martha had met him. 31 When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there. 32 When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died." 33 When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. 34 "Where have you laid him?" he asked. "Come and see, Lord," they replied. 35 Jesus wept. 36 Then the Jews said, "See how he loved him!" 37 But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

38 Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. 39 "Take away the stone," he said. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days." 40 Then Jesus said, "Did I not tell you that if you believe, you will see the glory of God?" 41 So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me.

42 I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me." 43 When he had said this, Jesus called in a loud voice, "Lazarus, come out!" 44 The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, "Take off the grave clothes and let him go."

After reading the text, practice your Observation skills by noting the following:

- Circle each action of Jesus in this passage.
- Draw a box around each of the other characters mentioned in this passage.
- Underline the repeated sentiments in vs. 21, 32, and 37.
- Double underline the statements and questions of Jesus in this passage.
- Draw an arrow from the word "this" in v. 26 to the phrases connected to it.
- Draw an arrow from the word "this" in v. 42 to the phrases connected to it.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What is one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. How does John 11:1-16 set the stage for the miracle of Lazarus being raised from the dead (11:17-44)?
 2. What was the significance of Jesus arriving after Lazarus had been in the tomb for four days?
 3. What were Martha (11:21-22) and Mary (11:32-33) communicating in their statements to Jesus?
 4. Contrast Jesus' responses to Martha and Mary.
 5. What was Jesus claiming when he said to Martha that he was "the resurrection and the life"?
 6. What exactly was Jesus asking Martha to believe?
 7. Why was Jesus emotional at Lazarus' tomb if he knew he was going to raise him from the dead?
 8. How did Jesus speak and what did he say after the stone covering the grave was taken away? Why did he speak these things in this way?
 9. What do the grave clothes still wrapped around Lazarus' body and face (11:44) suggest and how was Jesus' departure from the tomb different (20:7)?
 10. How do Jesus' claim (11:25-26) and fulfillment of that claim (11:38-44) bring hope?
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Commentary On The Text

John 11 sits as a fitting climax to the unfolding of the seven signs John presents in his Gospel account. "This seventh and climactic sign is given far more attention and space in the narrative than any other. It stands apart from the preceding six signs not only because of its subject matter. Whereas the others are paired in terms of their setting, with two in Cana (cf. 2:1-11 and 4:46-54), two in Jerusalem (cf. 5:1-18 and 9:1-41) and two in Galilee (cf. 6:1-15 and 6:16-21), the seventh stands alone in its Bethany setting. It is distinctive for two further reasons. This is the only sign in which the recipient of Jesus' action is named and said to be in a close personal relationship with Jesus, and it is the only one where the discourse or dialogue that interprets its significance comes before the miraculous action. There are, however, links with the first sign through the mention of Jesus' glory and the disciples' belief (vv. 4, 15; cf. 2:11) and with the sixth sign through the mention of the opening of the eyes of the blind man (v. 37; cf. 9:1-41) and the imagery of light (vv. 9-10; cf. 9:4-5)... The seventh sign now brings Jesus into direct confrontation with death and its consequences" (Andrew T. Lincoln, *The Gospel According to Saint John*, Black's New Testament Commentary, 315).

Jesus' seventh sign in John began with a series of discussions with disciples (11:1-16) and relatives of Lazarus (11:17-37) before Jesus performed his final miracle recorded in the Gospel of John. Then Jesus' enemies discussed the implications of this miracle upon the gathering Passover crowd (11:45-57). Jesus performed many more miraculous signs in his ministry, but these seven are shared for the purpose of convincing people to believe in Jesus Christ for eternal life (20:30-31).

Jesus' discussion with his disciples (11:1-16) made it clear that he had full knowledge of Lazarus' condition and complete authority over the timing and circumstances of his miraculous display of power. His delay in arrival removed all doubt about the fatal condition of Lazarus. Jesus' dialogue with his disciples made it clear that he understood Lazarus was dead and that he would raise him from the dead in a dramatic and convincing manner. The danger of returning to Judea (11:8, 16) heightened the drama of this miracle. The purpose of the miracle was to bring glory to God (11:4), light to the world (11:9-10) and people to faith (11:15).

Upon arrival near Bethany, Jesus was first met by Lazarus' sister Martha (11:17-28). Martha expressed her disappointment in Jesus' delay, but did defer to his prerogative and power (11:21-22). Jesus did not challenge Martha's claims but instead predicted that Lazarus would rise again. Martha displayed a solid understanding of "end times" and voiced a belief in the final resurrection. Jesus accepted Martha's theological statement but escalated all expectations by claiming that he himself was "the resurrection and the life." Jesus stated that the resurrection was more than a theological tenet. The resurrection is a personal demonstration of Almighty God. Jesus was about to display this divine power with

Martha's dead and decaying brother. Jesus is "life" as is claimed 36 times in the Gospel of John. Martha affirmed her belief in Jesus' claim of resurrection and life (11:27), though not fully understanding its implications (11: 39).

Mary, Lazarus' other sister, then entered the account and shared sentiments similar to Martha but with tears. "Jesus' discussion with Martha reveals the nature of the miracle and His divine authority over life and death, and His discussion with Mary also reveals His humanity (vv. 28-37). Jesus was "deeply moved in spirit and troubled" (v. 33). Jesus even wept (v. 35), so that those around Him said, 'See how he loved Lazarus' (v. 36). These verses reveal the tenderness of Jesus' heart, and that must have ministered to Mary deeply to know that Jesus had not only the power and authority over life and death, but that as the Good Shepherd He also cared for her" (Stephen Kim, "The Significance Of Jesus' Raising Lazarus From The Dead In John 11," *Bibliotheca Sacra*, vol. 168 no. 669, Jan-Mar 2011, 53-62).

After expressing his own sorrow at the hopeless effects of death upon Lazarus and his sisters, Jesus arrived at the tomb and took matters of hopelessness into his own hands. He commanded that the stone be rolled away. He thanked God for what had already been prayed. His prayer and his pronouncement were fashioned so that those gathered would believe in his power over death itself (11:42-43). Jesus had stated he had power to give life and to call people out of the grave (5:20-30). He predicted that his followers would hear the Son of God call the dead back to life (5:25). John 11 is the fulfillment of this earlier messianic claim.

The astounding miracle of the reversal of death needed no fanfare. John stated the astonishingly obvious, "The dead man came out..." (11:43). John left out any description of the crowd's reaction, siblings' relief or recipient's rejoicing. The miracle is so stark in its implications that Jesus' enemies are left to conclude the chapter with a comical and tragic plot to eliminate the one who just eliminated death (11:45-57).

John does detail that Lazarus appeared at the mouth of the tomb still wrapped in grave clothes (11:44). This scene stands in contrast to Jesus' own resurrection. "Lazarus did not rise to glory; thus the napkin over his face is a sign that he still stands related to death. Jesus rises to glory, and so the putting off of his napkin is a sign that death has a claim on him no more" (W. Reiser, "The Case of the Tidy Tomb: The Place of the Napkins of John 11:44 and 20:7," *Heythrop Journal* 14, Issue 1, Jan (1973): 47-57). The removal of the veil covering the face (20:7) may allude to the Messiah conquering and removing of the cover of death predicted in Isaiah 25:7-8. Lazarus was still subject to death with his face covered after Jesus called him from the grave (11:44). In stark contrast, Jesus removed his grave coverings and left them folded in his empty tomb, signifying his defeat of death for all through his resurrection (20:7). For more on this see Basil Osborne, "A Folded Napkin in an Empty Tomb: John 11:44 And 20:7 Again," *Heythrop Journal* 14, Issue 4 Oct (1973): 437-40.

Word Studies/Notes

V. 17 *four days* “From a slightly later date there are sources attesting the rabbinic belief that the soul hovers over the body of the deceased person for the first three days, ‘intending to re-enter it, but as soon as it sees its appearance change’, i.e. that decomposition has set in, it departs (Leviticus Rabbah [a rabbinical commentary] 18:1 [on Lv. 15:1]). At that point death is irreversible” (D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary, 411).

V. 21 *Lord* “Her remark could be read either as a mild rebuke or as a tribute to Jesus’ love and power to heal. Her added comment, ‘Even now, I know that whatever you ask God, God will give you’ (v. 22), suggests that it is the latter. As we have seen, even if Jesus had left immediately on receiving her message, Lazarus would still have died, and he could have kept Lazarus from dying without actually coming to Bethany (see, for example, 4:50). It is unclear precisely what Martha expects to happen ‘even now,’ but like Jesus’ mother at the Cana wedding she trusts him to act (see 2:5)” (J. Ramsey Michaels, *The Gospel of John*, New International Commentary on the Old and New Testament, 630).

V. 25 *resurrection* “The formulation here in v. 25a indicates that resurrection and life are not simply synonyms, because the general resurrection is coincident with a final judgment and entails either a resurrection of life or a resurrection of condemnation. So in claiming to be the resurrection and the life, Jesus is claiming to be both the one who embodies the power to raise from the dead and the one who is the source of the positive verdict of life. That the claim takes the form of an ‘I Am’ predication, with its connotations in this Gospel of the divine self-identification, underscores that raising the dead and giving life were considered to be divine prerogatives” (Lincoln, 323).

V. 27 *believe* “The nature of her faith is indicated by the verb, which is in the perfect tense (pepisteuka), thereby connoting a settled conviction as to the truth of Jesus’ words, including the personal trust in him called for in his claims. Faith is ‘the substance of things hoped for,’ and ‘the evidence of things not seen’ (Heb. 11:1). Martha believed Jesus, and believed in Jesus” (Gordon J. Keddie, *A Study Commentary on John: John 1–12*, vol. 1, EP Study Commentary, 428).

V. 27 *believe* “The exemplary quality of her confession is reflected in the similarities between her words and the Gospel writer’s statement of purpose, which is that readers might believe that ‘Jesus is the Christ, the Son of God,’ and that by believing they might ‘have life in his name’ (20:31). Martha voices the kind of confession that the evangelist would like all readers to make. (Craig R. Koester, *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*, Second Edition, 66).

V. 33 *deeply moved* “Greek word for deeply moved is *embrimaomai*, also used in verse 38. The word is rare in the New Testament. It may be used for giving a strict warning (Matt 9:30; Mark 1:43) or even scolding (Mark 14:5). Here it refers to a highly charged emotional state that Jesus experienced in his spirit, that is, internally. John says that Jesus was also troubled (*tarassō*), meaning he was very disturbed. This word is used elsewhere to describe the angelic troubling of the waters of the healing pool (5:7) and the troubled emotional state of Jesus when he announces that one of the disciples is a traitor (13:21)” (Beauford H. Bryant and Mark S. Krause, *John*, The College Press NIV Commentary, Jn 11:33–36).

V. 35 *wept* “[Wept] used here (and here only in the New Testament) signifies rather a quiet weeping. Jesus did not wail loudly, but he was deeply grieved. As in verse 33 this will not be because of the death of his friend, for he was about to raise him. It will be because of the misconceptions of those around him. We are reminded of that other occasion when Jesus wept over Jerusalem (Luke 19:41). There as here it was the wrong attitude of the Jews that aroused his deep emotion” (Leon Morris, *The Gospel According to John*, New International Commentary on the New Testament, 495).

V. 43 *loud voice* “Jesus summoned the dead man. He cried out in a loud voice and addressed Lazarus directly by name, calling him to come out of the tomb. The loud voice was not, of course, because a loud voice was needed to make the dead hear. It was probably in part at least so that the crowd would know that this was no work of magic, but the very power of God. Wizards muttered their incantations and spells (cf. Isa. 8:19). Not so the Son of God” (Morris, 498).

V. 43 *come out* “When Jesus calls Lazarus out of the tomb the sign confirms the words that Jesus spoke to Martha, thereby showing the integrity of Jesus’ claims (11:38–44). The primary level of the sign’s meaning is Christological. Jesus told Martha, ‘I Am’ the resurrection and the life, so that whoever believes ‘in me’ will have life (11:25–26); and just before raising Lazarus, Jesus prayed, ‘I have said this for the sake of the crowd standing here, so that they may believe that you sent me’ (11:42). Jesus called one man, Lazarus, out of the tomb in order to show that in the future ‘all who are in their graves’ will hear the voice of the Son of Man ‘and will come out’ (5:28–29). The sign is not the final resurrection of the dead—Jesus raised only Lazarus and Lazarus would presumably die again—but it anticipates the final resurrection. The sign’s secondary level of meaning concerns the believer. The correlation between Jesus’ words and actions shows that he is worthy of trust, and those who trust Jesus enter a proper relationship with the God who sent him. This faith relationship is the way people receive true life in the present, and this same relationship issues into life everlasting” (Koester, 122).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Believe in Jesus as your resurrection from death and as your source of eternal life that begins now with your trust in him, full of the hope that death is defeated by the power of Jesus.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

Holy week is a time of raw emotion. We go from the highest high to the lowest low and back again. We imagine the excitement and fanfare of Jesus’ grand entrance into Jerusalem on Palm Sunday. Our holy anger is fired up as Jesus overturns the tables of the money changers in the temple. We shoulder the heavy load of the unfolding events of betrayal and suffering because, on this side of heaven, we know what’s coming. We sit in awe at how Jesus humbly serves and washes the disciples’ feet at the last supper. We scream at Jesus’ silence as He is tortured and tried. We’re offended as they cast lots for His clothing. Our heart breaks as He creates a new family with His mother and beloved disciple John. We’re fearful as the sky turns dark and the world seems to stop. We weep in the worst kind of grief at His death. We stand in shock as the curtain is torn. We mourn as time creeps slowly through the Sabbath. An overwhelming sense of joy is found at the discovery of His resurrection. We draw near and peer over the shoulders of the disciples as He shows Himself to Thomas and the others. And finally, we dare to hope as He ascends to sit at the right hand of the Father. Before you plan your meal, stuff plastic eggs or go shopping for color-coordinated Easter outfits, sit with your family and read through the four Gospel accounts of Jesus’ last days, death, and resurrection. Spend time traveling along this journey with Jesus and then worship Him. Look what He did for you.

What Does The Bible Say?

Read John 11:1-44

1. Why was Jesus glad he wasn’t there when Lazarus died?
2. What did Jesus say about Himself in v. 25-26?
3. What did Jesus do as they were rolling the stone away?
Write Jesus’ prayer in your own words.

What Do You Think?

Read through John 11:1-44 again. What emotions do you think Jesus was feeling and why?

What Do You Do?

At night, turn off all the lights in the house and try to walk around. Now turn on a flashlight as your guide. Was it easier to walk with light? How is Jesus your light?

CORE COMPETENCY: Hope

I cope with the problems of life and death with the help of Jesus.

MEMORY VERSE: 1 Peter 1:3

“Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead.

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- I completed my Bible Study
- I memorized this week’s verse
- I brought my Bible to church
- I brought a friend



CHILD’S NAME _____

GRADE _____

PARENT SIGNATURE _____

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)

I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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